

*Charity the End of the Commandment ;  
or, Universal Love the Design of  
Christianity.*

A  
S E R M O N

Preach'd at the

**OLD - JEWRY,**

*April 19, 1731.*

For the Benefit of the **CHARITY-**  
**SCHOOL** in *Crutched-Fryars.*

On *1 Tim. i. 5*

By **WILLIAM WISHART D. D.**

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or, Christian's Love the Lord of  
Conscience.



OLD FATHER

For the People of the Church

By the Rev. Mr. John W. D.

London

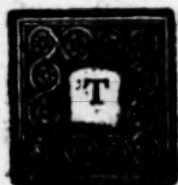
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## I TIM. i. 5.

*Now the End of the Commandment is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeigned.*



IS the distinguishing Character of a rational Being, that he acts for an End; has some Purpose in View in every Thing he does: And the only Way to the just and regular Conduct of Life, is to have One settled and regular Aim; which, once well fix'd must be steddily kept to, and all our other Views and Desires brought into Subjection and Subordination to it.

To find what should be the great End in Life for such rational Creatures as we are; we may either enquire into the Powers and Capacities of human Nature, or consider the Discoveries our infinitely great and good Creator may have given us of his Will: And certainly, if he has been pleased to give us any Revelation of his Will for our Happiness, an Enquiry into the great Purpose of that Revelation must be one sure Way of discovering what is our chief End; what is that greatest Perfection of our Nature we are constantly to aim at; as well as what are the most proper Means of attaining it.

As the Christian Revelation contains the most full and perfect Discovery of the Will of God for the Happiness of Mankind; the great and main Purpose of

that Revelation is chiefly to be considered and regarded, in order to determine what should be our main End in Life.

To a well-disposed Mind it must be a most agreeable and entertaining Piece of Speculation, to discern and observe the beautiful Subordination of one Thing to another, and of every Thing to that which is chief and principal, in the Christian-institution: 'Tis however far from being a Matter of meer Speculation, rightly to understand the main End and Design of Religion and Christianity; but it is, of all Things, of the greatest Importance, and most extensive Use, in Practice; as the Want of such a right Understanding is the Source of the most gross and dangerous Mistakes in the Conduct of Life.

The common Mistake to which the Folly and Superstition of Men, in all Ages, has led them, is to overvalue Things of lesser Importance in Religion, in Comparison with greater; to substitute the *Means* in place of the *End*; or to rest on *these*, as in themselves sufficient. Now, if in any Case, the Worth and Excellency of Means lies in their Subserviency to the End, whence they derive their Value; there can hardly be a grosser Blunder in Practice, than to substitute the Means in place of the End; or to use them otherwise than with Regard, and in Subserviency, to it.

But, if we once justly fix the main End of the Christian-institution; a due Regard to that will lead us to a right Understanding of the comparative Worth and Excellency of the several Things contained in it; will direct us what we ought chiefly to be concerned about, and should have in our View, in our use of all the Means Christianity points out to us; will lead us to the justest Rule of Charity, and the most proper Terms of Christian Communion; and will furnish us with the truest Test whereby





whereby to examine ourselves, whether we comply with the great Design of the Gospel: Concerning all which Points profess'd Christians in all Ages, and even many of the Guides and Leaders of the Christian Church, have fallen into wretched Mistakes: In fine, a just Consideration of the main End of Christianity will afford us an amiable and engaging View of its Excellency, to recommend it to our hearty Love and Reception.

This therefore is a most important Enquiry, what is the main End and Design of the Christian Institution? and we have a plain Answer to it, in express Terms, in my Text: *The End of the Commandment is Charity, &c.*

By the *Commandment* here, some Interpreters understand the moral Part of the Law of *Moses*: But I conceive 'tis more agreeable to the Purpose of the Apostle to understand it of the Christian Institution. He is here putting *Timothy* in Mind of the Charge he had given him to guard against the introducing of *new* Doctrines into the Christian Church: And to enable him the better to execute that Charge, he gives him this View of the Design of Christianity, a *swerving* from which is the Source of the grossest Errors; he gives him this Key, as it were, into the whole Christian Institution; *the End of the Commandment*, or of *the Institution, Charge, \* or Appointment*, as the original Word signifies, *is Charity, &c.* Where Christianity is considered as an Institution of Heaven, enforced by Divine Authority; and the *End* of it is declared to be *Charity, &c.*

In discoursing on this Argument, I propose; in the

*First* place, to explain the Nature of that *Charity* here spoken of

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*Secondly*, To illustrate the Principle, that this Charity is *the End of Christianity*.

And *Thirdly*, To make some Improvement of this Principle; and draw some proper Conclusions from it.

*First*, then, I am to show, what is this *Charity* which is here declared to be *the End of the Commandment*.

The word *Charity* in common Speech is used in a narrow Sense, to express only some one Branch of that extensive Charity which is the End of the Commandment: Sometimes, Bounty to the Poor; sometimes, a favourable Opinion of our Neighbours: Both these are particular Exercises of that Charity here spoken of; but neither any one of them, nor both of them together, are comprehensive of the whole of that Charity which is the End of the Commandment. The original word which here, and in other Places \* is rendered *Charity*, might as well be render'd *Love*. Now this Love includes in it, Universal Benevolence; and the prevailing Love of Goodness.

1. This Love includes in it, Universal Benevolence; or a kind Affection towards all rational Beings, particularly towards those of our own Kind, with whom we have a special Connection, and to whom we have special Opportunities to be beneficial; such a kind Affection as makes us sincerely and heartily desire their Welfare and Happiness, as we do our own; and readily promote it, if it is in our Power; or, if any one's Happiness is so perfect and fix'd that it cannot be increased or promoted by us, to be well-affected towards it, and rejoice in it. In like manner, as our self-love leads

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\* 1 Cor. 13. throughout, and 14. 1.

leads us to consult our own happiness ; our Love to others lies in our being well-affected to theirs. And, this good-will, and affection to the happiness of others, must not be confin'd to those of our own kind, but extended to the whole rational world ; and must rise to the greatest joy in the perfect and unalterable happiness of the supreme Mind, the Head and Father of the Rational System.

This is the principle of Goodness or Benevolence ; so far as it may be suppos'd in the mind antecedent to all reflection on what passes within, all contemplation of our own affections and actions, all sense of inward beauty and deformity.

That there is such a disposition of Benevolence, or social affection in Human Nature, independent of all deliberate views of self-interest ; and exerting itself oft-times without any other prospect of advantage, but the pleasure arising from the view of the happiness around us, and seeing others well ; is a point, which may indeed be artfully and plausibly disputed by a sort of fashionable Moralists, who are for new-molding the human heart ; and making a Moral World of their own, as a certain Philosopher attempted to do a Natural one, by resolving all the springs of action in our breasts into either a rash and hasty or a cool and deliberate selfishness : but every plain man is sensible of such a benevolent principle in himself ; who can, with an honest heart, say to his neighbour, *I am glad to see you well* : every one may be sensible of it, who will reflect what an immediate uneasiness he feels upon beholding a fellow-creature in pain or calamity ; what an immediate joy he feels on beholding others happy around him, especially if it is by his means ; without being conscious to himself of any such selfish reflections as those Philosophers

phers would resolve this joy or uneasiness into ; and who, withall considers what force in the mind that sympathizing sense has, when the mind is under no byass from the view of some private good interfering with the good of others. \* But,

2. This Love includes in it, the Love of the disposition of Goodness and Kindness itself, flowing from a sense of the beauty and amiableness of it. That Love which is the noblest, and should be the governing principle in the rational nature, is not a mere disposition of kindness from Instinct ; but a rational principle, animated by the love of goodness arising from a just sense of its excellency and amiableness. There is a passage in the Prophecies of *Micah*, 6th Chap. and 8th Ver. which plainly leads to this thought ; where the Prophet mentions, among the things that are good, and which the Lord requires of us, *to love Mercy*. 'Tis the property of a rational creature, that he is not only capable of discerning those outward objects which fall under his senses, and of a liking, or aversion, to them : but he is also capable of reflecting on his own mind ; taking a view of his own inward affections ; discerning a good or ill within, in the temper of the mind ; and of loving good affections, and hating evil ones. And, as kindness and benevolence is the most amiable affection of the Soul ; the justest principle of the exercise of it is the prevailing Love of mercy and kindness : this is the most strong and steady principle of the exercise of goodness and kindness ; when the disposition itself is lov'd, and from love to it is cherished in the Soul. We

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\* See this point further establish'd by the Revd. Mr. Butler, in his *Sermons* ; and by my worthy and ingenious friend Mr. Hutcheson, in his *Inquiry into our Ideas of Beauty and Virtue*, and his *Essay upon the Passions*.



We may discern something of the beauty and amiableness of goodness and kindness, compassion and generosity, by reflecting upon our own minds when we are at any time remarkably affected that way: we may have a most conspicuous and affecting view of it, in beholding a Character remarkably good and generous set forth to observation. If we'll catch ourselves in the natural excursions of our thoughts, and the play of our own Hearts, even in our most easy and careless hours; we shall find our minds often employ'd in forming such characters: the most elegant pens have shewn the greatest art in this way: in the view of such an amiable picture 'tis natural for the heart to take part; and to feel the most lively touches of the love of goodness; to be interested in it, and engaged for it: the force of such a view is conspicuous even on the most vicious and abandon'd persons; who, in viewing such a character, are apt to be touch'd with remorse for forsaken Virtue; and can hardly escape feeling some inward admiration of what they behold, and forming some secret wishes that such a character and such Actions were their own. And the more of goodness and kindness there be in any character, the more amiable and engaging is it: the contemplation and love of such a fair form of virtue tends naturally, and even insensibly, to strengthen the disposition of goodness in ourselves. And, if goodness, wherever it appears, commands esteem and love, according to the degree of it, and is naturally view'd with pleasure; it must certainly be superlatively amiable in its highest perfection and brightest lustre, in the blessed God the Father of Mercies, who is Love, and who delights in mercy.

Now, this love of goodness is the strongest principle of the exercise of it; and serves to secure the

constancy of it: this principle of a rational and prevailing love of goodness and kindness is not so liable to be shaken, by innumerable occurrences that will spoil a meer sweetness of temper: the more our goodness grows into a rational habit and principle; the more able will it be to over-balance the force of opposite affections, and stand proof against those hasty fallies of passion, which the sweetest and kindest temper is liable to be overcome by, where kindness is from temper and instinct meerly, and not from a settled rational principle.

And thus I have shewn what is contained in that Love the Apostle here speaks of. But the nature of it may be yet further illustrated, by mentioning some Properties of it. And,

[1.] This Love must be the prevailing and governing principle in the mind. Our other affections must be brought into subjection to it, and under the government of it: and those unnatural passions, and excesses of our self-affections, that are contrary to it, must be rooted out, and put far from us.

[2.] 'Tis an universal and extensive Love. Not confined by narrow and particular distinctions, (tho' in a special manner exercised towards those with whom we are join'd by special ties) but extended to all Mankind. Nay, our love must not be confin'd even to those of our own kind: but we must be well-affected to the common and universal good of the whole rational world: and this exercise of Love opens a joy to the Mind that is possess'd of just notions of God; from the satisfaction it has, that this general good and happiness is secured, amidst all events, by the perfectly good, wise, and powerful Administration of the Universal Governour of the world. Nor must our Love be confin'd to  
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the inferior and created part of the rational System: but it must rise to the highest esteem of, and delight in, God, the Head and Father of it; whose character is, the Perfection of Goodness, join'd with those other properties which serve to secure the successful, extensive, and perpetual exercise of it: it must rise to the purest joy, in the perfect and unalterable happiness of that Being, whose character the truly good and generous mind stands best affected to; an entire good Affection to his perfectly wise and good administration; and an acquiescence in every part of his disposal of things. Thus our Love must be extensive and universal. But yet it is to be observ'd; that the Holy Scriptures, in describing the exercise of this Love, do particularly insist upon the several exercises of it towards those of our fellow-creatures with whom we live and converse: and to whom we have opportunity to be beneficial by it. And this may be for these two reasons. 1. Because the exercise of our Love towards *them* is the special proof and tryal of the sincerity of it; 'tis easy to pretend to love in cases where there is no Opportunity to put that pretence to the tryal; by bestowing benefits on him whom we pretend to love, at any trouble or expence to ourselves, or with the crossing of our self-appetites: but the proof of our Love lies in the exercise of it towards those to whom we can be beneficial. 2. Because the true love of God is no other than the highest exercise of that same principle of benevolence and the love of goodness, which leads us to be kind and beneficent to our fellow-creatures: namely, as it is exercised towards a Being of perfect and unalterable Goodness, the Head and Father of the rational creation; by whose wise and good government the universal good and general happiness is secured; in which is in-

cluded the particular happiness of all those whose Souls, by the Means his infinite wisdom and goodness has been pleased to afford them, are form'd into the temper of bliss, and fitted to enter into the joy of the Lord. And our Love to God is not only to be exercis'd in those inward acts of esteem and admiration, delight and joy, abovementioned; but also in concurring with the designs of his Goodness; and in substantial and beneficial effects; not to him indeed, to whom we cannot be profitable, but to those to whom he requires us to be beneficent, as we love him. For,

[3.]. That Love which is the end of the commandment is an active and operative Principle. In so far as it prevails in the Soul, it will be exerted not in faint wishes and ineffectual desires of the welfare of others; but will prompt us to do them real benefits, as we have opportunity; and the best in our power: it will make us heartily desire, and readily promote, the happiness of others, as our own; rejoice in their welfare, and sympathize with them under their wants and calamities; in a word, it will exert itself in those several amiable exercises of Love beautifully described by the Apostle, 1 Cor. 13. 4——8. *Charity suffereth long, and is kind, &c.*

But I must not omit to take some notice of the properties of this Charity, or Love, mentioned in my text.

'Tis *Charity out of a pure Heart*: or *Love without dissimulation*\*: sincere and entire: the several exercises of it proceeding from an inward and prevailing principle of Goodness in the Soul.

'Tis *Charity out of a good conscience*: exercis'd from a regard to the impartial judgment of our own minds, and dictates of our own hearts, under the

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\* Rom. 12. 9.



the just awe and reverence of a higher tribunal ; and from a concern to approve ourselves to God who is greater than our hearts ; that, our own hearts not condemning us, we may have confidence towards him \*.

'Tis *Charity out of Faith unfeigned* : animated by a firm and effectual belief of the great truths of Religion and Christianity, which have the most direct influence and tendency to promote the principle and exercise of love and goodness ; such a Faith as proves its own sincerity and strength by its working by love.

This is that true Christian *Charity*, or Love, which is *the end of the Commandment*, or of the Christian institution : as I proceed now, in the

Second place, to show.

Some regard to the proper bounds of a discourse of this nature obliges me to pass over a number of beautiful passages of Holy Scripture ; where Love is expressly declared to be of greatest importance in Religion ; and at the same time a special stress is laid on the exercise of brotherly love, kindness and beneficence, as the special proof of the sincerity of our goodness : passages contain'd not only in the clearer discovery of God's will for our happiness in the New Testament ; but also in the revelations given by his holy Prophets under the Old Testament dispensation ; when multitudes of external and ceremonial observances in Religion were in use, beyond what are now in the better times of Reformation ; which yet are, even there, declared to be of no avail in the sight of God, but despised and hated by him, without true goodness, mercy and beneficence †. I shall only take particular notice

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\* 1 Jo. 3. 18---22.

† See Levit. 19. 18. Deut. 6. 5. Isa. 1. 10---18. and 58. 6, 7, 10. Am. 5. 21.---25. Mic. 6. 6---8.

notice, that it is expressly declared that, in *Christ Jesus* the great thing which is of *avail* is *Faith that worketh by Love* \*: that Charity, exercis'd in a way of mercy and compassion to our neighbours, particularly such as are in special circumstances of distress and exigency, and preserved pure from the contagion of worldly lusts ; is expressly declar'd to be *pure and undefiled Religion* † : and in fine ; that Love, particularly describ'd as exercis'd in a way of kindness and beneficence to our fellow-creatures, has the preference given to it ; not only before the most shining natural endowments, but also the greatest pretences to Religion, and the most extraordinary supernatural Gifts ; and even before Faith and Hope, the other most necessary Graces of the Christian Life ; as the end is prefer'd to the means ‡ . And thus much shall suffice concerning express Declarations of Holy Scripture, concurring with this of my Text, that *the end of the commandment is Charity*.

But nothing, methinks, can in a more clear and satisfying manner show, that the *end* of the Christian institution is *Love* ; than the consideration how evidently every thing in it conspires to that *end*.

And here 'tis proper to consider, in the

First place, The discoveries it gives us of the nature and character of God ; the standard of all moral perfection. Christianity tends to sweeten our dispositions, by the most amiable view of perfect Goodness and Love reigning above, and animating the whole conduct of the Governour of the world : it raises us to the love of the perfection of goodness, as a real object of our affection ; and animates us by the glorious example of God, to aspire after a resemblance to Him in goodness ;  
and

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\* *Gal.* 5. 6. † *Jam.* 1. 27. ‡ *1 Cor.* 13.

and to act in concurrence with Him, in our place and sphere, for promoting the designs of his goodness in the world. It raises our minds to the view of the perfection of goodness, as reigning in Heaven, and influencing the whole management of things in the Universe: it shows us that nothing in the world is left to be conducted by blind Chance, or inferior and imperfect skill; but every thing managed *according to the purpose of Him whose Kingdom ruleth over all* \*, and *who worketh all things after the counsel of his own will* †; whose works in all their variety of forms are † *all made in wisdom, and made very good* ‡.

It gives us the most engaging representation of the pure Goodness and disinterested Benevolence of the Deity. Shows us that, as *fury is not in him* ¶; and all those dire and horrid passions, that are the stain of any rational nature in which they are to be found, are far removed from him: so, he has no narrow and particular interest to turn him aside, or make him ever swerve, from the exercise of the most pure and unbounded goodness and kindness; being infinitely perfect and happy, independent of his creatures, and standing in need of nothing; so that he cannot be profited by our righteousness, neither can our wickedness hurt him\*\*.

The Scripture describes to us his perfect goodness, in characters full of condescension to our capacities and ways of thinking; and therefore most suited to affect our minds: of old his name was proclaimed, *the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin* ††: At the same time we are told

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\* Ps. 103. 19. † Eph. 1. 11. ‡ Ps. 104. 24. § Gen. 1. 31. Isa. 27. 4. \*\* Job 35. 6, 7, 8. †† Exod. 34. 6, 7.

told, that he *will by no means clear the guilty*: his goodness is not a partial and ungovern'd fondness; but is the extensive goodness of the universal Governour, and is always conducted in the particular exercises of it by the most consummate wisdom, and a prevailing regard to the general good of the world; and therefore the sanctions with which he has wisely guarded those laws he has given to his reasonable creatures for the good of his rational kingdom, are not to be dispens'd with out of weak and partial fondness; and for this reason the wicked and impenitent transgressors of these laws must not pass unpunish'd; nor can his goodness and wisdom suffer him to let his creation go to ruin, and laws form'd for its good be securely transgress'd, in partial favour to a wretch who is the stain of his glorious work. But further,

The Scripture represents him to us as a Being of the most *extensive* goodness and kindness: that he *is good to all, and his tender mercies are over all his works* \*; *is kind even to the unthankful and the evil* †; *is the preserver of man and of beast* ‡; *is no respecter of persons* †; but *is the Saviour of all men, especially of those that believe* ||; that he *will have all men to be saved, and to come to the knowledge of the truth* \*\*; that he *has no pleasure in the death of the wicked, but that the wicked turn from his way and live* ††: He is described as *the God of love and peace* ††; *the God of patience and consolation* ||||; *merciful and gracious, slow to anger, and plenteous in mercy* ††; *a father of the fatherless, a judge of the widow* \* \*; *the Saviour of the afflicted* ††, and

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\* *Pf. 145. 9.* † *Luke 6. 35.* ‡ *Pf. 36. 6.* † *Acts 10. 34.*  
 || *1 Tim. 4. 10.* \*\* *1 Tim. 2. 4.* †† *Ezek. 33. 11.* †† *2 Cor. 13. 11.* |||| *Rom. 15. 5.* †† *Psal. 103. 8.* \* \* *Psal. 68. 5.*  
 ††† *Psal. 18. 27.*



and the *refuge of the oppressed* \* : He is the *Father of Mercies* and *God of all Comfort* † ; from whom every good and perfect gift comes ‡ .

His goodness is most steady and constant : *his mercy endureth for ever* † : 'tis not confin'd within the bounds of time ; but reaches to eternity, and extends to the bestowing of a happiness which lasts throughout eternal ages.

In a word, the Scripture sums up the character of God in this one view, that He is *Love* ‖ : He is not only Good ; but Goodness is the very notion of his nature ; and there is nothing in him contrary to that character. The Moral Perfections of God may all be summed up in this one view ; *the most perfect Goodness, regulated in its exercise by the most consummate and unerring Wisdom* : and his Natural Perfections are amiable and adorable, as they are joined with the perfection of Goodness, and serve to secure the successful and perpetual exercise of it : as he is every where present, his Goodness knows no bounds ; as he is almighty, nothing can hinder the exercise and the success of it ; and as he is everlasting, his goodness and mercy endure for ever : this is the beauty and glory of the Lord ; *for how great is his Goodness, and how great is his Beauty* \*\* ! This Goodness gives a lustre and beauty to all the other perfections of the Divine Nature ; and strips them of that dread and terror, which would otherwise attend them. And, if the perfection of Goodness is the great Glory of the Divine Nature ; sure a conformity to Him in this character must be the greatest Glory our rational natures can be capable of.

To conclude this head : The Scripture declares to us that God *delights in mercy* †† . This character of God seems to me to lead us to a view of the  
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\* Ps. 9. 9. † 2 Cor. 1. 3. ‡ Jam. 1. 17. † Ps. 136. ‖ 1 Jo. 4. 8. 16. \*\* Zech. 9. 17. †† Mic. 7. 18.

grand Principle of the Divine conduct: He acts under no awe of a superior Authority, and from no narrow views of Self-interest; but does always what is best and fittest, from the most pure and perfect Love and Goodness. This character likewise seems to lead us to some view of the Divine Blessedness and Happiness: He has the most pure and perfect delight and joy in the perfection of Goodness; and is perfectly and unchangeably Happy, as he is perfectly and unalterably Good: and, if we are Good like him, we shall be Happy like him too. In fine, this character of God seems to signify his Love to Goodness, and Delight in it; where-ever he beholds it: and sure, if God loves goodness and delights in mercy; nothing can be more acceptable to him in us, than that we resemble him in this character: that, as *He is good to all, and his tender mercies are over all his Works*, we also be good to all within our reach, and as far as our influence can extend; and, as *his mercy endures for ever*, that we likewise never swerve or depart from the paths of goodness and mercy.

And this is the Improvement which Christianity particularly requires us to make of the discovery it gives us of the Goodness of God. Namely; that we be allured and animated by the view and sense of that Goodness to which we are unspeakably obliged, to set him before us as our great Pattern; and *be followers of Him as dear Children* \*; studying to *be perfect as He is perfect, merciful as He is merciful* †.

I might take notice, to this purpose, of a variety of precepts and directions of our blessed Saviour and his Apostles: which all concur in most earnestly recommending to us Love and Goodness, particularly as they are exercised towards our fellow-creatures and fellow-christians, in all the various instances of

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\* *Eph.* 5: 1. † *Mat.* 5. 48. comp. with *Luke* 6. 36.

of beneficence, forbearance, forgiveness, condescension and Charity ; and which recommend this Love to us as a thing of the greatest importance, and in which much of the Life of Religion and Christianity lies ; as very comprehensive of our present Duty, and as the necessary preparation and disposition for our future Felicity. But this branch of the Argument cannot fail to lie open and obvious to any one who carefully reads the New-Testament \*.

But I must take particular notice of what is most peculiar to the Christian institution ; as to the manner in which it displays to us the character of God, as Love and Goodness : *viz.* that it gives us something upon this head which goes beyond bare description ; and is far more fitted to affect our minds : namely, as the Gospel exhibits to our view a glorious Work of God, in which his Goodness and Mercy shine forth most illustriously, in an exercise of them that particularly concerns us ; and in which His other perfections are represented to us as joining together for the accomplishment of the Designs of the most amazing Divine love and tender mercy : namely, the work of our Redemption by Christ Jesus.

The foundation of Christianity is laid in the most glorious and engaging display of the kindness and mercy of God our Saviour towards men ;

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while

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\* *Mat.* 5. 43---48. and 6. 14, 15. and 7. 1, 2, 12. and 18. 21---35. and 22. 37---40. *Mark* 11. 25, 26. and 12. 30, 31. *Luke* 6. 27---38. and 9. 55, 56. and 10, 27---37. *John* 13. 14, 15. 34, 35. and 15. 12, 13, 17. *Acts* 20. 35. *Rom.* 12. 9---21. and 13, 8, 9, 10. and 14. 1, 15, 19. and 15. 1, 2. *1 Cor.* 13. *Gal.* 5. 13, 14 ; 22, 23. and 6. 2, 10. *Eph.* 4. 1, 2, 3 ; 31, 32. and 5. 1, 2. *Phil.* 2. 1---8. *Col.* 3. 12---15. *1 Thes.* 4. 9, 10. and 5. 14, 15. *1 Tim.* 6. 18. *2 Tim.* 2. 24. *Tit.* 3. 1, 2, 8. *Heb.* 6. 10. and 10. 24. and 12. 14. and 13. 1, 2, 3 ; 16. *Ja.* 2. 8, 13. and 3. 13---18. *1 Pet.* 3. 8---13. and 4. 8, 9, 10 and 5. 5. *2 Pet.* 1. 7. *1 John* 2. 9, 10, 11. and 3. 11---23. and 4. 7---21. *2 John* 5. 3 *John* 11.

*while they were Sinners* \*, and thus in circumstances both *wretched* and *provoking*; exceedingly standing in need of mercy from God, but deserving none at his hands.

When the Redeemer made his entry into the world, the multitude of the heavenly Host, filled their Song of praise with *Glory to God in the highest, on earth peace, good-will towards men* †. And this is the Sum of the revelation of the Gospel; *God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting Life* ‡. And, *beloved*, says the Apostle, *if God so loved us, we ought also to love one another* §.

In the discovery of this great mystery of Divine Love; we behold Infinite Goodness employing Infinite Wisdom and Almighty Power in a way of Compassion to wretched men, and for bringing about their recovery to purity and happiness: we behold the Father sending his only-begotten Son to save us; and *giving Him to be the propitiation for our Sins* ||: we behold the Son of God veiling his Glory, and appearing in the World *in the likeness of sinful flesh* \*\*, and, *being found in fashion as a man, humbling himself to death, even the death of the Cross* ††, for our Salvation and Happiness. In this glorious Work the Divine Love and Goodness shines forth in its greatest lustre and glory: and the other Perfections of the Divine nature are exhibited to us, as acting in concurrence, for promoting the designs of the most wonderful Love and tender Mercy.

This is that *Glory of the Lord*, which by the Gospel we are given to *behold*; and to behold for this end, that by the engaging and transforming view of it we may be *changed into the same image from glory to glory, even as by the Spirit of the Lord* ††. And, of what

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\* *Rom.* 5. 8. † *Luke.* 2. 14. ‡ *John* 3. 16. § *1 John* 4. 11. || *1 John* 4. 10. \*\* *Rom.* 8. 3. †† *Phil.* 2. 8. †† *2 Cor.* 3. 18.



what engaging force is the just view of *this glory of God*, to reconcile us to God, and raise our Souls to the highest Love of Him? Of what Force is this great example of Love to animate us to an imitation of it? how glorious and engaging is this Divine example of goodness? and how should our particular interest in this exercise of God's Love further oblige us to imitate it?

The promoting of this disposition of Love and Goodness is likewise represented as the great end of all the Institutions of the Christian Worship. In general, it is represented as the design of a Ministry in the Church, *to edify the body of Christ in Love; that speaking the Truth in Love, we may grow up into him in all things who is the head, even Christ\**. I shall only take particular notice, how conspicuously this is the design of those positive Institutions of the Christian worship, the two Sacraments. The first, Baptism, contains a proper emblem of that change which is brought on the minds of those who become true disciples of Jesus; when, as the Apostle *Peter* expresses it †, they *purify their Souls by obeying the truth through the Spirit, to the unfeigned Love of the Brethren*: and therefore plainly points out to us the obligations we are under to *love one another with a pure Heart fervently*; as being *all Baptized into one Body*‡. As to the other, the Lord's-Supper; the very outward action used in it is a proper and natural symbol of that mutual Love and Charity, that common Friendship, which should be among Christians of all ranks and characters; eating and drinking together at the same Table§: and, the amazing and condescending Love of the Redeemer, there commemorated, cannot be remembered as it ought; without animating us to the like love, kindness and benevolence, toward our neighbours. Again, One

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\* *Eph.* 4. 12, 15, 16. † *1 Pet.* 1. 22.

‡ *1 Cor.* 12. 13. § *1 Cor.* 10. 16, 17

One special Advantage of the Christian institution is, that it sets before us a perfect example of Divine Virtue, exercised in a human character; the example of *Jesus, the Author and finisher of our Faith\**. Now his character was, that He *went about doing good* †; that He *loved us, and gave himself for us* ‡; and almost in all places where the example of Christ is particularly proposed to our imitation, it is to recommend to us Love and Benevolence, or some of the Social Vertues that are included in it and spring from the prevalency of it †: particularly, it is made use of, to engage us to abound in the grace of liberality; as knowing *the grace of our Lord Jesus Christ, that tho' he was rich, yet for our sakes he became poor, that we through his poverty might be rich* ||. Again,

When our blessed Saviour tells us on what terms we must be His disciples; the first thing He insists upon is self-denial: *If any man will come after me, let him deny himself\*\**: i. e. let him renounce those narrow and selfish principles, that are opposite to universal Love and Benevolence; let him mortify and subdue his selfish Appetites and Passions; his desires of sensual pleasure, of wordly honour and glory, of wordly profit and gain, and even his love of Life itself; let him bring all these under the government of a prevailing principle of Goodness. This is the first lesson of Jesus Christ. Again,

The character of Brotherly-Love is what our blessed Saviour pitches upon, as the shining and distinguishing mark by which all men are to know His Disciples ††. Our title to the character of Christians is, by our blessed Saviour, put not upon the clearness of our *heads*, but on the honesty and sincerity of our *hearts*; not upon the exactness of our

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\* *Heb.* 12. 2. † *Act.* 10, 38. ‡ *Eph.* 5. 2. † See in several Passages cited above. p. 19. || *2 Cor.* 8. 7, 9. \*\* *Mat.* 16. 24. †† *Jo.* 13. 35.

our speculative notions in matters of intricacy and nicety, but on the goodness of our dispositions; particularly, our being well-affected towards those of our own frame and nature, kindly disposed towards that Body of which we are Members. Again,

One special mean by which Christianity excites us to *all holy conversation and godliness* \*; is, that it sets our accountableness to God, as the Moral Governour of the World, in the clearest and strongest light: it sets before us the awful solemnities of a Great day of Judgment; when *we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* †. Now; when that great day shall come, what account does our Saviour and our Judge give us of the procedure of it? We may see it, *Matt. xxv. 31-----46.* where there are two things very remarkable to our present purpose. 1. That our Saviour represents Himself, at the day of judgment, as reckoning to his own account the acts of kindness and mercy we do to our Brethren in distress and want, whom he calls His Brethren; he reckons such acts of mercy to them, and even to the *least* and meanest of them, done to himself: *I was an hungred*, says he, *and ye gave me meat*, &c. *for inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me*: and, in like manner, he takes the refusal of such acts of kindness to them, as if we had refused them to himself. 2. That the sentence of our Judge, receiving men to happiness, or condemning them to misery, is represented by Himself to turn upon their having performed, or neglected, acts of mercy and kindness to their distressed and necessitous Brethren: He says to *them on his right hand*, *Come ye blessed of my Father, inherit*

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\* 2 Pet. 3. 11. † 2 Cor. 5. 10, 11. and *Act. 17. 30, 31.*

*berit the Kingdom, &c. for I was an hungred, and ye gave me meat, &c. insomuch as ye did it to—my brethren : and to them on the left hand, he says, Depart from me, ye cursed, into everlasting fire—for I was an hungred, and ye gave me no meat, &c. inasmuch as ye did it not to one of the least of these, &c.*  
In fine,

Let us consider the representation the Gospel gives us of that *Life and Immortality*, which is brought to Light by it \*; of that glorious and happy state in the other world, which it calls us to aspire after, as the End of our Faith and Hope : and we shall find it represents the Perfection of Love, as the main ingredient in a State of consummate Bliss, and the foundation of the happiness of that state : it raises our minds to a view of the amiableness of goodness, and of the joys arising from it ; by some distant prospect of its highest exercise, and most perfect state. According to the hints given to us by the Apostles *Paul* † and *John* ‡, we find, that in the other World, *prophecies shall fail, tongues shall cease* our present knowledge shall vanish away ; even Faith and Hope shall cease, and shall be swallowed up in Sight and Enjoyment ; and all those ordinances and means that are calculated for the infirmities of our present condition, and appointed for the edifying of the body of Christ in Love, shall all be abolished, when Love is perfected ; as the Scaffoldings in a Building are pulled down, when It is finished. But *Charity, or Love, never faileth* : It enters into the Heavenly State ; there it receives its perfection ; and, being there made perfect, maintains a perpetual and undisturbed sway in the breasts of all the members of that exalted Society. There, the most pure and superlative Love of God shall for ever reign : Love exercised, not in ineffectual wishes, but the purest Joy in the perfect and unalterable

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\* 2 Tim. 1 10. † 1 Cor. 13, ‡ Rev. 21. 22.



alterable Happiness of that Being, whose character and government the glorified Soul stands perfectly well affected to; Love exercised, not in a way of *painful desires* in a state of *absence from the Lord* \*, but *fullness of Joy in his presence* †. There shall be the most pure and perfect intercourse of Love and Kindness, among all the inhabitants of the Heavenly mansions: Love and Kindness exercised, not in a way of Sympathy and Compassion, under wants, weakness and imperfections (which has a mixture of Pain, tho' an over-balancing Pleasure, in it) but the purest Joy in the perfection and happiness of one another.

And thus, from the Discovery the Christian Institution gives us of the Character of God; from the view it affords us of his Love and Goodness manifested in our Redemption; from the improvement it calls us to make of this view and discovery; from the conspicuous design of the several institutions of the Christian worship; from the example of the blessed Jesus; from the first Lesson he teaches his Disciples; from the Mark he assigns whereby all men are to know them; from the representation he gives us of the procedure of the great day of Judgment; and from the view the Gospel opens to us of the Heavenly state: from all this, methinks, it is abundantly evident; that *the End of the Commandment is Charity*: that the great design and purpose of Christianity is to form our Souls into the disposition of Love and Goodness; and to train us up to the perfection of it. I proceed now, in the

Third Place, To make some improvement of this Principle; and draw some proper and useful conclusions from it. And,

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\* 2 Cor. 5. 6. † Psal. 16. 11.

1. From what hath been said, we may see the Goodness of that God we serve ; and the excellency of that Religion we profess.

The goodness of God is no less conspicuous in the Laws and Commands he has given to us ; than in his other works, and the rest of his merciful conduct towards us : yea more, than in the ordinary conduct of his Providence : *He hath magnified his word above all his Name* \*. In the ordinary conduct of his Providence, he shows his care of our Bodies, in continually doing them good : but in his Laws and Institutions he shows himself the Father of our Spirits, the kind Parent of human Society ; in giving Laws intirely calculated for the perfection and happiness of our Souls, and for the peace and welfare of Society ; which is evident and conspicuous from this, that *the end of his commands is Love*. Sure then, none of his Institutions can be meer arbitrary Injunctions ; but are all proper Means, known to be so by that infinite wisdom which prescribes them, for attaining to the best and most valuable End. The disposition of Love and Goodness ; how happy a disposition is it for the Soul that is possessed of it ! Effectually banishing, so far as it obtains the Sway, all those fretful and tormenting passions which ruffle the temper, and gall the mind, and render the inward frame uneasy and unquiet ; and, on the contrary, producing a sweetness of disposition, an inward tranquillity, and a satisfaction and joy rooted in the temper of the mind it self, which is therefore steady and permanent : *a good man shall be satisfied from himself* †. Every exercise of Love is accompanied with an inward pleasure and delight ; a satisfaction and joy, which leaves no sting behind it ; but, on the contrary, improves upon a review, and in the reflection upon the happy temper, and on what

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\* *Psal.* 138. 2. † *Prov.* 14. 14.

what we have done in that good bent of Mind. How happy is that Soul in which Universal Love reigns, and bears the sway over all other affections and passions! What would life be, were it an uniform train of the enjoyments which arise from the prevalency of it! Withal, this noble disposition diffuses its benign influences on all around it. It checks, in the very root, those mischiefs that disturb and embitter human Society; and render men plagues to one another: It is the effectual principle of all those good offices, by which the benefit of others about us, and the prosperity of the publick is promoted. And this happy disposition is that which God chiefly requires and regards; and is the End of all his Laws and Institutions to us.

Is the end of Christianity Universal Love? How amiable and engaging, then, is the Religion of Jesus! How gloriously distinguished from those Religions that prevail in *the dark places of the earth, which are full of the babitations of cruelty*\*; where the character of the Deity that is worshipped, or the nature of the worship performed to him, inspires the worshipper with rage and fury, and prompts him to act in blood and massacre? How evidently and intirely is Christianity calculated for the greatest happiness of those who comply with the design of it; and for the general benefit of mankind? How conspicuous would this appear to ocular observation; were the design of Christianity more universally complied with; were its excellent precepts more practised, and the temper and conduct of its Professors more formed by its pure and peaceable Spirit and Tendency? Then we could hardly doubt of our religion's bringing us to Heaven at last, when that Love which is the end of it is perfected; while we saw how naturally it produced a Heaven where-  
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\* *Psal.* 74. 20.

ever it prevailed, and so far as its influence took place.

The time will not allow me to pursue the point, how far this *alone* is a shining and convincing argument of the divine original of Christianity? How much this innate amiableness and goodness of the Christian Institution should *alone* suffice to recommend it to our hearty reception; as most worthy of the God of Love, and most fitted to promote our true perfection and happiness! I shall only say this one thing: That, though I am conscious to myself I am as far as any Man from a disposition to judge rashly, even of those who reject the words of our Saviour himself; and am willing to leave them to the judgment of the searcher of hearts, whose *mercies are great*\*: yet, I must own, I am at a loss to conceive how a Soul, in which the love of goodness, and just notions of God, had a due prevalence, could reject (as an Enthusiastical, an useless, or pernicious Imposture) a claim to Divine Revelation, in which *the end of the commandment is Charity*; in which all the main branches of it have so evident and conspicuous a tendency to that end; and in which we are furnished with such great and peculiar means of promoting it: and that meerly because of some passages scattered through the original records of that revelation, which, at this distance of time, and in such different circumstances as to customs, manners and forms of speech, we are at a loss to explain or account for; or, because men might *possibly* have become good and happy, without having had this extraordinary help; or because the favour, not being such as the goodness of God absolutely obliged him to grant, is not equally granted to all mankind; or, in fine, because, through the prevalence of men's selfish passions and factious humours, rebelling  
against

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\* 2 Sam. 24. 14.



against Love and against the Light, it has not the happy effect of promoting Love so universally as might be expected from the genuine tendency of it; or, for some such reasons as these. What! shall the exuberant *bounty* of Heaven be for ever *restrained*; because the *best* gifts it *can* bestow *may be abused*? Will we *confine* the *abundant mercy* of the great Parent of mankind to the bestowing of *meer necessities* on his Children; and not allow it to reach even to the bestowing of additional helps, and providing more abundantly for the fullness of their joy and the security of their hopes? or, if *his grace hath abounded toward us* \* in this respect, shall we reject the favour, or not believe it comes from him, because *he hath not dealt so with every Nation*? When the very Variety we may observe in Nature; and the various Calamities, of other kinds; mankind have to struggle with in this imperfect state of things; might suffice to satisfy us that there may be most wise reasons, arising from the purposes of His Universal Government, for this difference. But,

2. The consideration of the main end and design of the Christian Institution may furnish us with a Rule, whereby to judge of the comparative worth and importance of the several things contained in it.

In any complex machine or contrivance, consisting of several parts, all formed for One great design; the comparative value and importance of the several parts is to be measured by their usefulness and necessity, to contribute to the design of the whole. This is the case of the Christian Institution. The argument may stand thus. If the main End of the Christian Institution is not to try our wit and exercise our penetration, or to train us up to be exquisite and subtle Metaphysicians; but, to purify our hearts to Love, and to edify the body of Christ in Love: then,

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\* *Eph. i. 7, 8.*

then, the comparative worth and importance of the several things contained in that institution, is not to be measured by their intricacy or nicety, by their perplexedness or hardness to be understood ; but by their greater or less, their more or less direct, tendency and influence to promote in us the disposition and exercise of Love and Goodness, and to train us up to the perfection of it.

I cannot, now, stand to make a particular application of this rule : but I speak as to wise men ; judge ye what I say : and sure I am, that a wise and practical improvement of it would lead us to the true way to peace in the Christian Church ; would engage us to follow more after that Unity in Affection, which is far more valuable in the sight of God and Christ, as well as more attainable, than the most exact Uniformity in Opinion ; and would never permit us to violate that Charity and Love which is the End of the commandment, in contending about other things which, at best, can only have the place of the Means, and are of no value in Christianity further than as they are subservient to the End : whereas, if we *swerve* from this truly Apostolical Rule, no wonder we *turn aside unto vain jangling* \*.

I shall only make one particular Inference upon this head : namely ; Is the *end* of Christianity Love ? Then, preaching our Saviour's Great Law of Love †, is preaching Christ, and preaching the Gospel. This inference, I think, is sufficiently plain, to stand in need of no illustration. Suffer now,

3. The word of Exhortation. Would You show Yourselfes Christians indeed ; would You comply with the design of the Christian Institution, and answer *the end of the Commandment* ; would You retrieve

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\* See the next verse to my text. † *John*. 13. 34. and 14. 12. and *Gal*. 6. 2.

trieve the Honour of Christianity, too lamentably sullied by the tempers and lives of many of its professors, and *wounded in the House of its friends*; would You adorn the Doctrine of God Your Saviour in all things; and make Your Religion, in Your practice of it, appear to the world in its native beauty and glory; would you reap the joys it is fitted to afford You, even here; would you rise to a state of perfection and happiness hereafter? Then, be persuaded to *follow after Charity* \*: and improve all the means of grace for Your advancement in it.

And, as Charity is a Principle of an active nature, and one of the best methods of improving it is by exercising it; and where it prevails in the Soul, cannot lie dead and unactive; but, if we do not exercise it, upon proper occasions, our pretences to it are false and vain; let us be careful to exercise Love and Charity upon all proper occasions. And, the exercise of it in a way of beneficence to our fellow-creatures in distress and want, is a special proof of the sincerity of our Love and Goodness; and is an exercise of our Charity, which Christianity, as You have seen, lays a special stress upon.

The Case of such as are early left destitute of the help of those to whose care they are by nature most immediately committed, has certainly a special claim to the compassion of humane and tender hearts: and there can hardly be any kind office which Nature itself more prompts us to, or which affords more inviting prospects to allure us to it; than contributing to the training up of poor Young ones, to a capacity not only of subsisting comfortably themselves, but also of being useful Members of Society. And, can there be a more proper imitation of our Heavenly Father;  
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\* I Cor. 14. 1.

an amiable part of whole character it is, that He is *the Father* and helper of *the Fatherless*, and the destitute?

It is such an exercise of Your Charity and Bounty, I am now particularly pleading for. I crave Your liberal contribution to a *Charity-School*; where several poor Boys and Girls are brought up in the knowledge of those things that belong to their Eternal Happiness; and also trained up to a capacity of providing for themselves, and being useful in the world: and where more yet may have these advantages through Your Liberality.

Such an exercise of Your Charity is a special way of *Honouring the Lord*, and doing good to men, *with your Substance* \*: as what is expended this way, is not only employed for providing early for the bodily necessities of those who otherwise might be in a very helpless condition, and putting them in a way of getting a Living honestly and usefully; but is also laid out for forming their minds to true Goodness and the several Virtues of Piety, Gratitude, Equity, Truth, Humility, and the like, which are so many branches and exercises of it; forming them thus, while there is the advantage of a natural kindness and tenderness of temper to work upon, and to conspire with the principles of Reason and Religion, which may be employed to improve it into a settled and prevailing disposition, a Rational and Religious Principle, in the Soul; while the Natural Sense of Goodness is yet in a great measure undebauched, and good instructions and examples may in some measure take the start of vicious habits and inclinations.

When Charity-Schools are carefully employed to such a purpose as this; I cannot see how any compassionate and considerate Heart can call in question the usefulness of them: when by means of

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\* *Prov. 3. 9.*



of such an institution, those who have the benefit of it would be so far from being spoil'd for any useful service or work; that, being (by the blessing of God) train'd up to Goodness, Honesty, Humility and Self-denial, they might both be the better disposed willingly to submit to the lowest station of life Providence might offer for their support; and likewise to perform all the duties of it honestly and faithfully, from an inward principle of goodness.

This is indeed the main thing in the Education of Youth: that they be train'd up as reasonable and social creatures, and as Christians, to that temper and disposition which is their chief perfection and accomplishment as such. Other parts of Education, without this, may render them as capable of doing ill, as of doing good; of being hurtful, as of being useful: but this, so far as, by the blessing of God (which we have ground to expect on such laudable endeavours) 'tis successful; must make them really good and useful, in every station and relation of life. And the most beautiful plan of the Education of Youth might, I apprehend, be form'd on the view I have been giving of what is of greatest importance in Christianity; and of greatest consequence to our Perfection and Happiness, as reasonable and social creatures: by considering the training of them up to Universal Love and Goodness, and to the exercise of it, as the main end and purpose of such an Education; and the other parts of institution as subservient, either to the promoting of this disposition; or to the qualifying of them for the various exercises of it, in the several stations of life their circumstances and capacities may lead them, or their Friends, to have in view.

And, in this respect, methinks, an Education upon a Charitable foundation may be reckon'd to have

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some peculiar advantages: as the kindness of those who have the chief care of it, may be naturally suppos'd to partake more of a rational and wisely conducted principle of goodness; than that instinct of tenderness in Natural Parents, which is ready oftentimes to degenerate into an irregular and ungovern'd fondness; and, instead of checking the early sproutings of Vice in Children, is too apt to indulge and nurse up in them Peevishness, Wilfulness, Selfishness, Fretfulness and Resentment, and the like unsocial Passions: the dire effects of which afterwards, I'm perswaded, would be less lamentably conspicuous than they commonly are; were it not for such an early indulgence.

Now, for this main part of Education, I am speaking of; it is not enough that Young ones be led to a just understanding of the great principles and precepts of Religion and Christianity, in such a way as is most suited to their Capacities: but also, great pains must be taken to form their tender Minds to the love of Goodness. All advantages afforded by their tempers and capacities, must be study'd, and lay'd hold on: and all methods, most adapted to these, must be taken; to instill into them an early sense of Goodness, and draw them to the love of it: to instill into them a Sense of what they owe to a Perfectly-Good God, and a Compassionate Saviour; to their Native Country, our Happy Constitution, and the Auspicious Government of our Gracious Sovereign; to their Parents, Masters, Instructors, and Benefactors; and to all their Fellow-creatures.

And here, give me leave to speak my mind freely. I cannot but wish that more of that time, and care, and expence, which is sometimes employ'd in teaching Children educated upon Charity such pieces of instruction as are neither requisite to lead them to the

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the knowledge of the way to Eternal Life, nor to fit them for such services in a present life as the publick good may require they should be employ'd in; were laid out in forming their Minds, after the manner I have been speaking of: and also in employing their hands, and training them up to labour in work suited to their capacities and strength; that, thus being inured and accustom'd to labour, they might both be render'd more capable of it, and more ready to undertake it. This is, in a great measure, done in the School I am now pleading for Your Charitable help to; and the Managers of it, I'm inform'd, are inclin'd to do it more: but the beginnings of such an attempt require Liberal Contributions; which, therefore, I hope your Charitable Regard to so good a design, will prompt You to give on this occasion.

But, I would gladly address some part of the application of what I have been discoursing on to the Young Ones that attend here\*.

“ My dear Children, part of the rising Hopes  
 “ of Your Country, and of the Church of God;  
 “ what a fine Temper is it that the Gospel would  
 “ form You to! what happy Creatures would You  
 “ be, here and hereafter, were You such as Christ  
 “ would have You to be!

“ Let me address myself to Your Good-Nature,  
 “ my little Children: let me ask You, Did You  
 “ never do a good turn to any of your neighbours?  
 “ and was it not a great pleasure to you to do it?  
 “ Have you not sometimes seen your neighbours  
 “ hurt or in pain? and did it not give you pain

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\* The Charity Children.

“ to see it ? Did you not help them, then ; or  
 “ endeavour to help them ? and did You not find  
 “ great joy within You in doing it ? On the other  
 “ hand, let me ask You ; Have You not some-  
 “ times been very angry at some of Your neigh-  
 “ bours, or stiff and ill-natur’d ? and was it not a  
 “ great pain to You ? did You not find yourselves  
 “ very uneasy within ? and, when You got the  
 “ revenge you desir’d, were You not angry and  
 “ fretful with Yourselfs again for that ? Believe  
 “ me, it will always be so ; You’ll always be toss’d  
 “ from one uneasiness to another, while these ill  
 “ humours and passions prevail in You. But, if  
 “ You be good, and kind, and grateful ; and  
 “ love God and Christ, who are perfectly good  
 “ and kind ; You’ll be happy, and have peace  
 “ and Joy in Your minds, which no Man can take  
 “ from You.

“ If you begin early now, to hate, and guard  
 “ against all ill humours ; and to cherish in Your-  
 “ selves a good, and kind, and thankful temper ;  
 “ what will it be when You come to be Men  
 “ and Women, and to know better how to re-  
 “ fuse evil and chuse good ? to be, then, grate-  
 “ ful to God that made You, and performs all  
 “ things for You ; thankful to Christ, who died  
 “ to save You ; kind and loving to all about  
 “ You ; doing all the good You can ; and do-  
 “ ing to others as you would have them do to  
 “ You, if You were in their place ? what satis-  
 “ factions will all this afford You ! what peace  
 “ and joy in Your own minds will it give You,  
 “ to find Yourselfs right and well within ; to  
 “ see others about You the better for You ; to  
 “ have every body Love You, and bless You ;  
 “ to have the great and good God, and Christ  
 “ your Saviour and Judge, approve of You ” !

“ Think,



" Think, Children, what gratitude You owe to  
 " Your Parents ; who have taken a tender care of  
 " You, when You were very troublesome and very  
 " helpless : or think, what thanks You owe to those  
 " who have taken You up, when, perhaps, Your  
 " Fathers and Mothers forsook You, or You were  
 " early depriv'd of them ; or, it may be, they could  
 " only express their love by shedding tears of com-  
 " passion over You, and bewailing their own unhap-  
 " piness in being the Instruments of bringing you into  
 " the world to want and calamity : what do you  
 " owe to those who have *then* taken care of You, as  
 " if You had been their own Children ? If you  
 " have a just sense of this, it will be natural for You  
 " to think, *what can You do for them who have*  
 " *been so kind to You* ; and to have even some regret  
 " within You, that You can do nothing but love  
 " and thank them. But I'll tell You, for Your  
 " comfort, You can do a great deal for them ;  
 " without any trouble or expence to Your selves ; nay,  
 " to Your own great advantage : You can give  
 " them one of the chief joys of a generous mind ;  
 " by letting them see You the Better for their care  
 " of You : this will make them think all their care  
 " and expence well-bestowed ; and will encourage  
 " others to contribute liberally for Your benefit, and  
 " for the benefit of others in like circumstances with  
 " you.

" But, if You owe so much to *them* ; what do  
 " You owe to that God who made You, and pre-  
 " serves You, and gives You all good things, and  
 " has provided a Heaven for You ? to God the Fa-  
 " ther of Mercies, who puts it into the Hearts of  
 " men to be kind to You ; and to whose good and  
 " wise Providence it is owing that their kindness  
 " can do You any good, that their hearts can com-  
 " mand their hands to help You, that they have  
 " food

“ food to give You, and raiment to put on You !  
 “ What do you owe to Jesus Christ, the compas-  
 “ sionate Lover and Saviour of Mankind ? who,  
 “ when you were sunk into ruin, has not only  
 “ shewn You the way of Salvation and Happiness,  
 “ but Died to bring You to it !

“ Let these things, my dear Children, make an  
 “ early impression upon Your minds. 'Tis im-  
 “ possible for me to express what a source of Joy  
 “ and Satisfaction throughout Your whole life it  
 “ will be to You, to remember your Creator and  
 “ Redeemer in the days of Your Youth : to begin  
 “ early to delight Yourself in God ; and to love  
 “ and rejoice in Christ Jesus, the best Friend You  
 “ ever had in the world, though an *unseen* one ; to  
 “ be good and kind, and thankful, and serviceable,  
 “ and obliging, and forward to do all the good You  
 “ can to every body.

“ None of you knows how soon You may die :  
 “ and then, there is an end of Your time to fit  
 “ Yourself for Heaven ; where love and good-  
 “ ness reign, and where no unclean thing can  
 “ enter. But if You were to live ever so long ;  
 “ what joys do you lose, and what troubles and  
 “ dangers do You expose Yourself to, so long  
 “ as You delay minding the concerns of Your Soul ;  
 “ even tho' You could be sure of saving them at  
 “ last !

“ Believe it ; You have Your Hearts now at a  
 “ great advantage, in the spring and dawn of life.  
 “ Any ill humours You find in Yourself will  
 “ be much harder to overcome, if You let them  
 “ grow, than they are now : Love and Thankful-  
 “ ness to God and Man, kindness and all goodness,  
 “ will easily grow in You ; if You'll be at some  
 “ pains about them now, while Your Hearts are  
 “ tender.



“ There-